

THE REHEARSAL.

1. Of Mr. Seager his Letter to the Prince.
2. The Charge Aggravated to the full against Sir Thom. Dilks, &c.
3. A full Answer to it.
4. How the Lord Mayor of London Reprov'd Swearing at his Table.
5. Of the Prudence and Discretion Requir'd in Magistrats.
6. A Natural Reason why the Whiggs of all Men are the Greatest Despisers of Authority or of Quality.
7. And why None Carry Power so High, when in their own Hands. By the People they always mean *Themselves*, and none other.
8. Their Behaviour in Small Posts of Authority, Apply'd to the Baker.

WEDNESDAY, February 26. 1706.

(1.) *Country-man*, I With Mr. Seager had Added to his Letter Printed by *Observer* a Copy of that which he says he sent to the Prince, giving his Royal Highness a faithfull Account how he had been Drubb'd. I suppose it Ended (like his Speech to him at Portsmouth) with my Duty to your Bed-fellow: Surely Mr. *Observer* may Procure us a sight of it. And let us know whether Mr. Seager has Receiv'd any Answer to it by this time. If not, he may write by next Post to the Prince again, to mind him of his neglect. And if he but shed a few Tears upon it, then as he Brews so he may Bake. And since he is a Baker to the Fleet (as he tells us in his Letter) it may be of Dangerous Consequence to Disoblige him.

(2.) *Rehearsal*. Come, *Country-man*, Rallying will not do in this matter. You see what Slender Grounds they take to Raise Great Clamours. And that this is set up for the same End, as I shew'd you last time.

Here is an Heavy Charge, here is a Flagg Officer, a Swearing before a Mayor and Company of Aldermen and Justices of Peace, who being High-Church-Men take no Notice of it. And here is an Honest Low-Church-Man and Lay-Elder to a Presbyterian Conventicle (to shew the Extensiveness of his Charity) who being the only Conscientious man in the Company, go's about to Execute the Law's upon the Offender, and is Beaten and Abus'd for it. Here is Contempt of the Laws, besides the Sin of Swearing. But above all, Here is the Spirit of High-Church Painted to the Life (for there the Strefs is laid) which Runs over all the Laws of God and Man, and not only Boxes this Baker o'th' Ears, but Threatens to take his Livelihood from him, and that he shall never more serve a Cake of Bread to the Fleet (as he tells us in his Letter) and all this for only Discharging his Conscience, and seeing the Laws put in Execution. Here is an Invasion made at once upon his Per-

son, Liberty, and Property. And to put all this off with a Jest, argues such a Man Regardless of the Birth-Right of English Men; And as High a Church-man as Sir Thomas Dilks, or the Mayor and Aldermen of Portsmouth! And shews Us what all High-Church-Men are, even Above the Laws, and Enemies to the Liberties of England! These things are to be Answer'd, *Country-man*, let us see what you have to say to them?

Country-m. I will not take the Task out of your hands, Master, you have put the Objection as strong as it will bear, and I desire you to Answer it.

(3.) *Rehears.* To Answer it fairly, we must state the Fact both ways, supposing that Sir Thomas Dilks did Swear at that time, or that he did not Swear. If the Latter, the Cause is over, and the Malice and Contrivance will lie wholly on the other side, and Discovers the Spirit of another Party very Opposite to High-Church.

But now let us suppose the Fact, to be true that Sir Thomas did Swear, and that none at the Table heard it, or wou'd own that they did, but Honest Mr. Seager. Let us now Consider what was his Duty to do in that Case.

First, I think, That being at the Mayor's Table, who had Invited Sir Thomas Dilks, and the Mayor being the Chief Civil Magistrate there Present, Mr. Seager, if he heard Sir Thomas Swear, shou'd have told the Mayor of it; and the Company present cou'd have Recollected, if Sir Thomas had Deny'd it; it cou'd not be but that some of them heard it, 'tho they might (not Minding it) have afterwards forgot it, as they all now Deny it. And if the Mayor, upon Mr. Seager his Accusation, had Refus'd to have Executed the Law; and oblig'd Sir Thomas to have Paid his Shilling (which it is not to be Suppos'd he wou'd have Refus'd) then Mr. Seager, as being at that time a Justice in the Town, might have Demanded the Shilling himself; but unless Sir Thomas had Refus'd to Pay it, he ought not to

to have Charg'd a Constable with him, to put him in the Stocks for Non-Payment, as the Law requires. And then to Contrive it to be done in such an *Affronting* Manner, as to have the Constable come and Seize Sir Thomas while he was sitting at an Entertainment at the Mayor's Table, and to Carry him to the Stocks, unless he Pay'd as many Shillings as Mr. Seager thought he had Sworn Oaths, which none Heard but himself—Let any one Judge whether there was not more of Spleen and Malice in this, than the Love of Justice? Especially Considering, that Mr. Seager had been us'd to Hear frequent Swearing among his own Companions, upon Occasion (suppose at an Election or so) at the Houses nam'd in the Letter Inserted in my Last, without being Press'd in Conscience to Execute the Law upon them. But these were no High-Fliers, and so could give no Scandal—They could Swear in the Fear of the Lord! And not in an Outragious Manner!

(4.) Country-m. I have heard a Story will come up to this Case, of the Lord Mayor of London, who having Invited a Gentlemen to Dine with him, and the Gentleman happening to slip an Oath, the Lord Mayor took out a Shilling and laid it upon the Table, saying to the Gentleman, Sir, I pay for this Oath, you pay the next your self. And this fully stop'd any more Swearing.

Rehears. That was like a Gentleman, as well as becoming a Magist'rat. Mr. Seager (if that Gentleman had been an High-Church-Man) would have sent him from his own Table to the Stocks, without Demanding his Shilling.

(5.) I'll tell you, Country-Man, There's a great deal of Prudence as well as Justice Requir'd in a Magist'rat. The Manner and the Management in the Distribution of Justice makes an Alteration almost in the very Justice it self. If a Man makes use of Justice as a Tool to Execute his Revenge, it is not Justice in that Man, but it is Revenge. Justice ought to be Executed so, as to make Men in Love with Justice; And to Reform the Offender as far as Possible. There is a Prudent Forbearing and Mitigation of Justice, according to Times and Circumstances. And the Pushing it on with Rigor in all Cases, has occasion'd that true saying, *Summum Jus, Summa Injuria*. The Height of Justice in some Cases, is even Injustice it self. A Crime is not the Less but the Greater for being Committed by a Great Man, who ought to be an Example to others. But in the Correction or Admonition of any Man, all Due Regard is to be had to his Quality and the Station he bears in the World. Else, if we Trample upon all Distinctions of Men, we shall bring greater Confusion into the World, and Commit a Greater Crime than any we can Punish in a Great Man. Whose Personal Vices can bear no Proportion to that of Dissolving the whole Frame and Constitution of all Government, to set Inferiors above their Superiors, and to let Servants Judge of their Masters. Then Government is at an End! And no Kingdom, nor any privat Family, can subsist at this Rate.

(6.) And I have long made it my Observation of the Whiggs, That they pay the

least Regard of any to Men of Quality or Place. They take a Particular Pleasure to Despise Men in Power, and Treat them with the Greatest Familiarity and Contempt. They think none above Themselves, and Themselves above all others. They have a perfect Conversion to the word Superior, to keep their Distance, or pay Respect. And this comes upon them, as a natural Consequence of their Principle of Deriving all Power from the People. For while they look upon Themselves as the Original of Kings and Parliaments, and that all these are Accountable to Them, as their Substitutes and Servants; How can they think any thing of lesser Honours Deriv'd from the Crown? What is a Lord or a Duke to me? I am an English Man—is their common saying. This makes them Insolent even in Conversation with any that are above their own Level, and they Love to Expose them. And the less Respect they pay to Others, they think Themselves the Greater Men.

(7.) But none value Power more than they do, when they get it into their own Hands. Then they think Government is upon its Right Basis, for they look upon Themselves as the Original and Fountain of it. And therefore that they have a Right to Exercise it without Controul. For you may take this as a sure Rule, That whenever you hear Men Cry up the Power of the People, they mean only Themselves; they mean not other People. No. But they seek to Depress all other People; And whoever opposes Them, they say are against the Power of the People, and ought not to be Suffer'd in a Common-wealth. This is their Language, and ever has been in all Popular Commotions. They will suffer none to Judge but Themselves. If any Differ in Opinion from Them, they Reckon not such to be of the People, but Enemies to the People. And hence they think, That none have a Right to the Magistracy but Themselves, because that They only Act for the Good of the People!

(8.) And hence it is, That when one of this Stamp comes in to any Little Magistracy, his Crest Rises above the Moon, and he thinks Himself Equal to the Greatest Man in the Nation! He is Busy and Restless and Pragmatical, and keeps the Neighbourhood Perpetually in Hot-Water; ther's none can be Quiet for him! But if he can Affront any Man of Quality or in Great Post, then he is in his Element! And Crys out of Justice, and putting the Laws in Execution, without Respect of Persons! And without one Drachm of Prudence or Discretion, and no little Pride. Which is turning Justice into Wormwood, and making Men Loath it; when they see it made a Pretence for Arrogance and Insolence, and to make Men forget what they are Themselves, or what Others are. To see a little Baker Beard an Admiral, and offer to put him in the Stocks! To take upon him to Write to Princes, as his Fellow-Magistrats! And send the Prince of his worthy Errand, to Remember him to his Highness's Bed-fellow! This makes one Sick! And verifies the old Proverb, That,

Familiarity breeds Contempt.